
KALYANA
KALPATARU
Vol. XVII
No. 6
January
1952

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Kalyana-Kalpataru

Vol. XVII.] January 1952 [No. 6

Contents

Subscription:—

Annual
Inland Rs. 4-8-0
Foreign 10 Sh.



Single Copy
Special Number
Inland Rs. 2-8-0
Foreign 5 Sh.



Single Copy
Ordinary Issue
Inland Re. 0-5-0
Foreign 8 d.

Controlling Editor—Hanumanprasad Poddar

Printed and Published by Ghanshyamdas Jalan at the Gita Press, Gorakhpur (India)

ॐ पूर्णमदः पूर्णमिदं पूर्णात् ।   । पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥



KALYANA KALPATARU

He who seeth Me everywhere, and seeth everything in Me,
Of him will I never lose hold, and he shall never lose hold of Me.

(*Bhagavadgītā* VI. 30)

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धृत्वोरौ दक्षिणे श्रीमदपरचरणं सन्तमश्वत्थमूले
दिव्यैर्विभ्राजमानं वररुचिरुचिरैरायुधैर्भूषणैश्च ।
श्यामाङ्गं पीतवासोविलसितवपुषं शान्तमानन्दमूर्तिं
धाम स्वं यातुमुत्कं चतुरमलभुजं भावये वासुदेवम् ॥

"I fix my thought on Lord Vāsudeva, who is reclining at the base of a Peepul tree with His left foot resting on His right thigh, whose radiant effulgence is enhanced by His glorious and charming weapons and ornaments, whose swarthy limbs are covered with yellow robes, who is possessed of four lovely arms, who is perfectly tranquil and bliss personified and who is eager to ascend to His Supreme Abode."

Unto Bliss

Remember: all the riches and wealth, comforts and amenities of life that you have are gifts from God. And God has given them to you only to enable you to serve thereby the destitute and the suffering and those in straits.

Remember: every living being has a claim on your riches and wealth as well as on your comforts and amenities of life. They are your co-sharers. Hence it is your duty to give them their share. If you fail to do so you are a usurper, a theif, a dishonest fellow.

Remember: if you hold that you are the sole master of your riches and wealth, as well as of your comforts and amenities of life, possessing the sole discretion to give or not to give them to a certain person and to devote them to any purpose of your choice—to employ them in any way you like—you are mistaken. You are a trustee, not the master. You must employ them wherever it is necessary and obligatory to do so as well as in the required manner and proportion.

Remember: it is want and sufferings of others that have gone to make you particularly rich and happy. Therefore, whatever you have in your possession belongs to those destitute and miserable fellow-beings. To give them their due with honesty and system is your religious duty. This is what you call Yajña or sacrifice.

Remember: he who partakes of the sacrificial remains, that is to say, who appropriates to himself what little is left after proper distribution among all, takes nectar; while the one who takes the whole to himself considering everything as his own eats sin.

Remember: never pride yourself on your having ministered to any living being either through your wealth or through comfort or amenities provided by you. Nor do you think that you have been kind to a poor creature. But feel that you have given one one's rightful due; and be grateful to God by whose grace such a good impulse arose in your mind and you got an opportunity to serve.

Mind you: having rendered any service to anyone do not make him feel that you have obliged him nor do you seek any return for your service nor again do you seek any reward from God either here or hereafter. If you behave like this, the nectar of Divine grace will rain on you and qualify you for the Highest Bliss.

Remember: all that you have in your possession belongs to God. It is God Himself who is sporting in the garb of all living beings in the world. Therefore, all that you have appertains to all living beings. That what belongs to God should be devoted to His service and that through your instrumentality is your greatest good fortune.

Remember: if you thus devote your wealth as well as your comforts and amenities to the service of God, regarding them as His and conscious of His presence everywhere, your life itself will become an act of worship to God.

Remember: nothing of this world will accompany you to the other world. You can use such things according to your will only so long as they are in your possession. After your death their ownership will positively pass on to others. You will not have full possession over them in a state of serious illness or infirmity or in old age. Therefore, utilize them unreservedly and liberally in the service of God, so long as they are considered to be in your possession.

Remember: if through the right use of these trifling objects which are bound to slip out of your possession you secure the goodwill of God or attain God Himself, your gain is immense; for eventually these things must part; they would certainly leave you. You, however, would have nothing in return. If you dedicate them with your own hands to the service of all living beings in a spirit of offering to God, your life's purpose will have been served.

'Śiva'

(*Kalyan*)

Glory of King Chakwavena's Self-Abnegation

By Jayadayal Goyandka

I have not come across the story of King Chakwaveṇa in any of the books I have read; it is, however, popularly known and has been transmitted by tradition. I have no idea whether this story of Chakwaveṇa is based on historical facts or mere fiction. Anyhow, we are concerned with the valuable lesson it imparts. The story runs as follows:—

There was once a king, Chakwaveṇa by name. He was exceedingly pious, truthful, self-dependent, persevering, steeped in self-abnegation, full of dispassion, a man of wisdom as well as a devotee of the Lord, possessed of a spiritual glow and asceticism and a highly realized soul. He looked down upon the public revenues as tainted money, and never appropriated it to his own use or to the use of his consort. The whole of the public revenues was cent percent utilized in the service of the people. He carried on the administration of the state in a disinterested and unegoistic spirit, devoting his body and soul to it. He had a remarkable hold on the people he ruled. As was the case in the Kingdom of Śrī Rāma nobody suffered in his dominion; everybody was perfectly happy.

For his own maintenance he cultivated a separate plot of land. The queen herself ploughed the fields in place of bullocks, while the king sowed the seeds. His family lived upon the yield of his own private land. He raised the crops of sugar-cane, cotton, cereals, vegetables and fruits. He covered himself with cloth made of cotton that grew on his own land. Similarly, he partook of *gur* prepared from the sugar-cane grown on his own land and consumed only cereals, vegetables and fruits that were the produce of his soil. His spouse did not have a single ornament on her person; for he would not get ornaments prepared out of the public revenues, and the yield of his cultivated land was barely sufficient to provide his family with plain clothings

and frugal meals. In addition to his agricultural occupation he had to devote his time to the state affairs also. He lived like a virtuous and simple peasant. Leaving apart the six hours he devoted to sleep, the whole of his time was spent in devotion, doing good to others, looking after the state affairs and agricultural pursuits. He treated all living beings with the same degree of love and compassion. He looked upon all forms of life as a manifestation of God and served them all with disinterested love. He was self-dependent and did all his bodily work himself. He never took personal service from any of the state employees or menial servants etc. Whatever he did he did without attachment or egotism and with great enthusiasm and patience.

One day it so happened that a very big fair was held at the capital of King Chakwaveṇa, where people from other provinces also collected in large numbers. People visited the capital all the year round in order to have a sight of the King and the queen; but the fair attracted an unusually large gathering of men and women. The visitors who called on the King were mostly men; while those who visited the queen were mostly women. One day many a lady belonging to rich trading families, richly adorned and clad in silken robes and surrounded by a number of female attendants went to the queen to see her. They said to the queen, "Your Majesty! even our female labourers would refuse to wear the kind of clothes you have on your person. Look at our maid-servants, and see what costly clothes and ornaments they are having on their person! Your costumes and ornaments ought to be richer than ours. We are as good your servants as these female attendants are ours. Your lord, O good queen, is a big emperor; on receiving the slightest hint from you he can get you much better clothes and ornaments than what we have. Since you are our mistress, we are pained to see you in this unattractive garb. Even mendicant women begging alms from door to door would not have such clothes on their person. We should like to see your Majesty provided with a dress and ornaments befitting the spouse of an emperor." Observing thus and leaving their stamp they took leave of the queen and departed. Their comments made a deep impression on her mind.

At night when the king called on the queen, she apprised him of all that had happened and recapitulated to him what the ladies of the trading community had told her during the daytime. She entreated him to get her costly robes and ornaments. The king replied, "How can I procure you all this? Far from using the public money I do not even touch it; for the mere touch of it pollutes one's mind." The queen too was a paragon of purity; but those gaudily dressed and richly adorned ladies of well-to-do families had exercised a great hold on her mind. She, therefore, pleaded with her spouse, "You know you are an emperor and I am your wedded wife; therefore, in any case, you will have to oblige me by getting me rich costumes and jewellery worthy of a queen." Now impelled by the love of his queen, the king said to himself, "However importunate the queen may be in her demand, I cannot, under any circumstance, use the public money for our own purpose; being an emperor, however, I can certainly collect tribute from the wicked,

tyrannical and powerful princes." Having thus thought over, he summoned into his presence his minister dealing with foreign affairs as well as those of tributary states and said, "My good minister, you call on the demon king, Rāvaṇa, and tell him that you have been deputed by me to realize tribute from him in the shape of a maund and a quarter of gold."

On receiving the emperor's command the minister took some men with him and drove in a chariot to the seashore, wherefrom he went across to the opposite shore on board a ship and landed at Lankā. He called at the Court of Rāvaṇa and delivered to him the message of Emperor Chakwaveṇa in most civil and polite terms. When Rāvaṇa heard the message he laughed and, turning to the councillors, said, "Look here, there still exist in this world some foolish kings who hope to recover tribute even from a powerful, independent and exalted emperor like myself, who has realized levy from gods, Ṛṣis, demons and all." He felt inclined to have Chakwaveṇa's minister clapped into prison; but his councillors pleaded with him and the envoy was set free. After his release he left Rāvaṇa's Court and returned to the seashore.

Subsequently to this when Rāvaṇa called on Mandodarī in his palace at night, he laughed and in a jocular mood remarked, "There is some king, Chakwaveṇa by name, in the land of Bhāratavarṣa. An ambassador of his called at my Court today and demanded from me a maund and a quarter of gold as tribute. I felt much amused over it. Just imagine, there still exist on the globe fools who have the temerity to expect tribute even from one like me, who realizes tribute from all. I wanted to put the envoy behind the bars; but my councillors interceded and so I let him go away." At this Mandodarī expressed her sorrow and thus observed: "My lord, you have committed a serious blunder. I know Chakwaveṇa; he is a truthful and virtuous king. He holds undisputed sway everywhere. He who fails to comply with his orders meets with an ill fate. You ought to have satisfied the ambassador before sending him away. Have him traced out even now and render satisfaction to him, failing which nobody knows the magnitude of harm that may come to us." "You are very timid," replied Rāvaṇa; "you fear even ordinary mortal kings! I care a fig for what may befall us." "All right", said the queen, "tomorrow morning I will demonstrate to you the glory of Chakwaveṇa." No sooner had the day dawned than Mandodarī accompanied the demon king to the roof of the palace where she used to feed pigeons every day. A large number of pigeons used to flock there to feed on the grains strewn by Mandodarī. While they were picking up the grains Mandodarī spoke to them, "I adjure you by the name of king Rāvaṇa not to pick up grains any more." But the pigeons took no notice of this warning. The queen then said to the demon king, "My lord, mark you, the pigeons continued to pick up the grains even when adjured by your name to stop this doing." "You nitwit", said Rāvaṇa, "how can these poor birds understand all this?" "Now witness the glory of king Chakwaveṇa", returned Mandodarī. She then turned towards the pigeons and said, "Beware! I adjure you by the name of king Chakwaveṇa to stop

feeding." No sooner they had heard it than the pigeons in a body stopped pecking at the grains. Unfortunately there happened to be one deaf pigeon, who could not hear the oath and did pick up a grain. Lo! at that very moment its neck fell off from its body. "Look here," said the queen, "adjured by the name of king Chakwaveṇa the pigeons one and all ceased picking up the grains; one deaf pigeon could not hear the oath and picked up a grain and the result was that the pigeon's neck fell asunder." The queen once more turned to the birds and said, "Now I lift the oath and bid you to resume feeding." At once all the pigeons started picking up the grains. The queen spoke to the birds again, "I adjure you by the name of king Rāvaṇa, who is standing before you, not to pick up any grain." But none of the birds paid any heed to it and kept pecking at the grains in spite of Rāvaṇa. "Look here", put in Mandodarī, "you have not the least hold on the birds whereas the name of king Chakwaveṇa wields such influence even though he is not present. Just reflect on this." "It seems you have played some trick or employed some magic." replied Rāvaṇa; "otherwise these poor birds could not understand all this." Quibbling like this he made for the royal court.

Now coming to king Chakwaveṇa's minister, he made a likeness of Lankā on the seashore. He took very fine soot-like clay and mixing it with sea-water turned it into a thin paste. He then levelled a small patch of land on the beach and painted thereon an exact representation of Lankā on a small scale. By daubing that thin paste drop by drop on the level ground he painted Lankā's fortification, walls and gates etc. Within the four walls he depicted on a small scale the capital of Lankā as well as the large and prominant mansions therein. Having painted all these he repaired once more to Rāvaṇa's Court. Rāvaṇa was taken aback to see him again, and said, "Well, sir, what has brought you here again?" The minister replied, "I want to show Your Majesty a strange phenomenon; pray, come with me to the seashore." Rāvaṇa got eager to see the miracle and taking some councillors with him went to the spot on the seashore where the minister had painted a likeness of Lankā on a diminutive scale.

The minister said to Rāvaṇa, "Look here, is it not an exact representation of your Lankā?" Rāvaṇa saw his wonderful skill and while appreciating his art asked him if he had brought him there simply to show that picture. The minister, however, said, "No, no. I will presently show you a marvel through this picture. Look here, the eastern wall, gate, domes and battlements of Lankā, are all distinctly seen from here; is it not?" Rāvaṇa dittoed his remark. The minister thereupon said, "Swearing by the name of king Chakwaveṇa I proceed to erase the eastern battlements of my painted Lankā; synchronously with this you will find the battlements on the eastern gate of your Lankā crumbling down." Saying this and swearing by the name of Chakwaveṇa he struck off the battlements on the eastern gate of his painted Lankā. Simultaneously with this Rāvaṇa saw the battlements on the eastern gate of his own Lankā falling down. Rāvaṇa felt much surprised at this. The minister then added, "Now I proceed to obliterate the four domes on the gate of

the eastern wall in my own painting; synchronously with this you will find domes of your solid Lankā crumbling down." Saying this and swearing by king Chakwaveṇa he blotted out the domes from his own painting and simultaneously with that came down with a crash all the domes on the eastern gate of the real Lankā of Rāvaṇa. This filled Rāvaṇa with great amazement and reminded him of Mandodarī's words.

King Chakwaveṇa's minister further added, "O king, if you decline to pay tribute in the shape of a maund and a quarter of gold to king Chakwaveṇa, even then it will not be necessary for him to wage war with you. His glory itself holds sway everywhere. I am alone enough to demolish and destroy your Lankā. Swearing by the name of king Chakwaveṇa I am going to wreck your Lankā in an instant with one stroke of my hand—I challenge you, protect it if you can. If you would save Lankā from destruction, you must give me a maund and a quarter of gold by way of tribute; there is no other way of saving it." Now Rāvaṇa thought to himself, "I have seen with my own eyes the battlements as well as all the four domes on the eastern gate of Lankā falling down in the twinkling of an eye.. They were all made of metal and exceptionally strong. In a like manner it is very easy for this minister to destroy the whole of Lankā." Pondering thus he agreed to pay tribute in the shape of a maund and a quarter of gold and said to Chakwaveṇa's minister, "Come along with me; I shall forthwith give you the desired gold." Rāvaṇa accordingly handed over to him a maund and a quarter of gold and sent him away.

The minister returned to the capital of King Chakwaveṇa with that gold. Approaching the king and the queen he placed the gold before them and submitted that as commanded by His Majesty he had brought a maund and a quarter of gold as tribute from the demon king, Rāvaṇa. Interrogated by the king as to how he succeeded in getting the gold the minister narrated to him the whole episode from beginning to end.

The queen was much surprised to hear the story which deeply impressed her. She eagerly asked the king how such a thing happened. The king replied, "We are self-dependent and lead a life of dispassion and self-denial, earning our bread through agriculture which involves strenuous exertion, devote the public money to the service of the people themselves in a disinterested spirit and do not even touch it for our personal use. The whole thing is attributable to this."

This changed the mind of the queen who said, "My lord, I am not going to wear costly robes and ornaments on my person. I shall lead the same austere life as I have been leading up till now. I am not going to make any change in it. The evil association of the wealthy ladies of the trading class had diverted my mind from the path of virtue, dispassion and self-abnegation; but now I am free from the effects of their association. I crave your forgiveness for my pertinacity. Pray, forgive my offence and return this gold."

The king agreed to her proposal and turning to the minister, said: "My good minister, by the grace of God the effect of the evil association has left her.

Therefore, now return the gold to the quarter from where you had brought it." The moment the minister received this order he departed with the gold and went back to the king of Lankā. Entering Rāvaṇa's Court he said to him, "King Chakwaveṇa has returned your gold. A desire had cropped up in the mind of his queen to have costly robes and ornaments on her person, but by the grace of God it has ceased now. The king, therefore, no longer requires it."

When Rāvaṇa heard this he was all the more impressed by King Chakwaveṇa's self-denial. Taking back the gold he dismissed the minister with honour and respect. The minister returned home and told the king and queen how he had restored the gold to Rāvaṇa. They felt much gratified to know this. King Chakwaveṇa exercised his influence over the gods, the sages and seers, the Yakṣas and Rākṣasas, human beings, animals, birds and all other species of creation.

We should learn the following lesson from this story. Every man and woman should earn his or her living in a disinterested spirit by fair and truthful means in conformity to his or her social order and stage in life. To depend for one's living on others is detestable. Even if one gets dainty dishes with money earned through lying, hypocrisy and dishonesty, they are poisonous; if, on the other hand we get to eat even a handful of parched oats through money earned by fair means and therefore free from all blemish, it is wholesome as ambrosia. We must cultivate the habit of attending to our bodily needs ourselves as far as possible even though we may have servants and other attendants, wife, children and disciples about us, except when we are ill or in cases of emergency, so that we may not have to lead a life of dependence on others. For men seeking final beatitude it is shameful indeed to live a life of dependence on others.

At the same time we should recognize that time is invaluable, and should not waste even a second. Think of God every moment. We should keep ourselves engaged in doing good to others and procuring means of sustaining our body. Barring the six hours we devote to sleep at night, not a second should be wasted or misused. Human life is most precious; hence we should not remain idle even for a moment but should keep ourselves engaged in a pursuit which, to our mind, is the highest and noblest.

Even a moment's evil association proves very harmful; bearing this in mind one should not even in an unguarded moment associate with an unbeliever, a vile wretch, one steeped in error, a voluptuary, a habitual sinner, an idler, a slothful person, a parasite, a dandy and one fond of witnessing plays and entertainments and addicted to intoxicants and evil habits. Discarding error, sloth, drowsiness, fear, perturbation, attachment and aversion, egotism and evil addictions etc. one should devote one's life to the disinterested practice of adoration and meditation, fellowship with saints and study of scriptures with discretion, self-denial and self-control. Looking upon all living beings as so many images of God one should serve all in a disinterested spirit with one's mind and body but without attachment or egotism. Nay, one should cherish unmotived love and compassion towards all without distinction. (*Kalyan*)

Sakti

—By K. S. Ramaswami Sastri

ŚAKTI: THE URGE OF DIVINE POWER

The concept of Śakti is the most basic of all ideas which affirm that the universe is the expression of divine power and has meaning and value and is a system of purposes and ends. It embodies a fundamental world-view and is a basic world-vision. It affirms the direct and immediate intuition of the working of the divine power in the universe, and expresses its ineffable experience with certitude. It shows how God has made the universe by becoming it and is at the same time immanent in it and yet transcendent and above and beyond it. It shows how God is Personal yet Impersonal, has form and is yet formless, has name and is yet nameless, has become the diversified universe and is yet undifferentiated, and is limited in infinite ways and is yet beyond limitations. It becomes and embodies Chit and Achit and is yet beyond and other than both. These affirmations of the Hindu spiritual thought are familiar to us. In the same way Aristotle calls God as the Unmoved First Mover whose supreme perfection draws the universe towards Himself as the beauty of the beloved draws the lover.

The supreme realization of the Indian mind is that of the unity and divinity of life. The *Ṛgveda* which contains many hymns to many divinities says also: एकं सद्विप्रा बहुधा वदन्ति । अग्निं यमं मातरिश्वानमाहुः । (Reality is one, and the wise call it by many names, Agni, Yama and Mātariśvā). Though the Māyā concept as later elaborated by Śrī Śankara, one of the supreme metaphysicians of the world and the propounder of the Absolute many centuries prior to Kant and Fichte and Hegel and Schopenhouer and Bradley and Bosanquet, may not be found in its clarity and fulness, in the Upanishadic speculations, yet the ideas of Tamas (darkness) and Tuchcha (Void) are found in *Ṛgveda*. X. 129. 3 and the *Śwetāśwatara Upaniṣad* contains the idea of Māyā in a fairly developed form. Even there it looks as if what we are taught is not Reality and Unreality but two orders or grades of Reality—Brahma as unchanging Reality and the Universe as changing and evolving Reality. The words 'Satyasya Satyam' in *Bṛhadāraṇyaka-Upaniṣad* (II. vii. 6) and in *Śrīmad Bhāgavata* (X. ii. 26) seem to mean only this idea. The words 'अमृतं सत्येन छन्नम्' also show the same ideology. Theism and Monism are reconciled in the concepts of Īśwara and Brahma.

When the Adwaita rose to the height of the declaration 'अहं ब्रह्मास्मि' and 'अयमात्मा ब्रह्म' and 'तत्त्वमसि' and the declaration 'सर्वं खल्विदं ब्रह्म' and 'नेह नानास्ति किञ्चन' it is not right to use such words as 'idealism', 'transcendentalism', 'Acosmism' or 'monism'. Nor is it right to say that it is but philosophical egotism or arrogance. To rise to the concept of an infinite Self of which Matter and Ego are but finite aspects is not mere selfish self-worship. The Infinite has become the finite without losing its Infiniteness. When we contemplate the Infinite as the Thing-In-Itself above

and beyond All relativity, we say that All is one, (एकमेवाद्वितीयम्) All is One without a Second. When we realize the Infinite in relation to the Finite which is an expression and aspect of the Finite, we realize it as God and Universe and Soul and realize also that only a fragment (अंश) of it has become the Aparā Prakṛti (Matter) and the Parā Prakṛti (Jīva or Soul) and that the eternal order of Paradise and the non-eternal order of manifested existence in the plane of the three Guṇas are but aspects of the One Infinite Brahma.

पादोऽस्य विश्वा भूतानि त्रिपादस्यामृतं दिवि ।

(*Puruṣa-Sūkta*)

अथवा बहुनैतेन किं ज्ञातेन तवार्जुन ।
विष्टभ्याहमिदं कृत्स्नमेकांशेन स्थितो जगत् ॥

(*Gītā* X. 42)

I have used the Sanskrit word Śakti, as no other word in that language or any other language expresses so perfectly the nexus of ideas as described above. From the divine standpoint it is Law, Light and Love; it is Grace; it is Creative Force; and it is Bliss. From the human standpoint it is righteousness, renunciation, meditation, devotion, wisdom, introspection, insight, mystic intuition etc. This divine urge on God to save all beings and this human urge in Man to know and attain God are both two aspects of the one Śakti. We must realize God as the deepest principle of our being. Indeed we know ourselves because He is the Soul of our soul. Newman says well in his *Apologia Pro Vita Sua*: "If I am asked why I believe in God, I answer that it is because I believe in myself, for I feel it impossible to believe in my own existence (and of that fact I am quite sure) without belief in the existence of Him who lives as a Personal, All-seeing, All-Judging Being in my 'conscience'." We cognize God in us and beyond us and above us by our Jñāna (Greek *Nous*), or intuitive perception of regions beyond the range of the senses. As Loche says: "The mind is at no pains of proving or examining, but perceives the truth as the eye does light, only by being directed towards it." Śrī Kṛṣṇa says in Chapter VI of the *Gītā* that the divine bliss is seizable by intuition (Buddhi) and is beyond the senses (Atīndriya).

सुखमात्यन्तिकं यत्तद् बुद्धिग्राह्यमतीन्द्रियम् ।

Immediacy is of the essence of intuition. Equally so is it self-proven (स्वतःसिद्ध) and self-luminous (स्वयंप्रकाश). Intuition leads us to a state of being which is best described in Wordsworth's famous poem as being:—

"..................................laid asleep
In body and become a living soul
While with an eye made quiet by the power
Of harmony and the deep power of Joy
We see into the life of things."

We see spiritual things in a direct manner by Faith—not the lower authoritarian faith but by the higher intellectual Faith which is the fulfilment of Reason. Wesley says well: "What is Faith? Not an opinion nor any number of opinions put together, be they ever so true. It is the vision of the soul, that power by which spiritual things are apprehended, just as material things are apprehended by the physical senses." It is in short intuitive insight (योग-प्रत्यक्ष).

The ancient and mediaeval and modern battles about God being personal or Supra-

Personal have but little meaning and importance when we look at things from the standpoint of Śakti. God, Nature and Souls form a trinity which is essentially a Unity. Nature is but an overflow of the Joy (आनन्द) of God (Īśwara). The individual soul is but as aspect or image of the Universal Soul and its highest destiny is to realize God and to attain communion and union with God. God is the abode of infinite auspicious attributes (अनन्तकल्याणगुणनिधि). But if we view God apart from Nature and Souls, He is the Absolute Sachchidānanda. When the Absolute overflows in Joy into Nature and Souls, we call Him God. The Absolute (Nirguṇa Brahma) is God (Īśwara) from the cosmic angle of vision. God (Īśwara) is the Absolute (Nirguṇa Brahma) viewed in Himself and out of relation to the universe. Relatively to the Nature and Souls we call the Absolute as God. Viewed apart from them by their being included in the Eternal Being, we call God as the Absolute.

Śakti and Māyā and Prakṛti are but one principle viewed from different angles of vision. When we have regard to the Power which makes the One overflow into the many we call it Śakti. When we have regard to the fact that the diversification is but a kind of fireworks in space and time and must end at some time or other, we call it Māyā. When we have regard to the solidity and reality of the diversification of the Infinite into the Finite we call it Prakṛti. The doctrine of *Līlā* brings out the truth that creation is due to the spontaneous self-expression of the bliss of God. The doctrine of *Dayā* (mercy) or *Kṛpā* (compassion) or *Anugraha* (grace) brings out the truth that creation is due to the grace and compassion of God who desires to release the souls from the bondage of ignorance by giving them embodiments which will enable them to work out ignorance (Avidyā) and attain Knowledge (Vidyā). The world is not a dream or an illusion or a hallucination but is the finitization of the Infinite to work out the divine purpose of creation. Such finitization does not in the least affect or detract from His infinite glory.

Hindu sages always proclaimed that we rise from height to height in our visualization and realization of God. It is not right to reject one concept of God as false and accept another concept of God as true. It is not proper to call polytheism an untrue faith or to say that monotheism alone is correct. This is the secret of the high spirit of toleration which distinguishes Hinduism and which others look on with surprise and bewilderment mixed occasionally with derision and amusement. That is why Hinduism has never resorted to proselytization. It holds that the Soul will of itself rise from level to level of its comprehension of and communion with God irrespective of this or that label with its social and economic and political implications. It has always stood for perfect freedom in matters of opinion and spiritual experiment and experience and expression. (*To be continued*)



A Brief Sketch of Sri Madhva's Philosophy

By B. H. Hanumantha Rao

Eminent scholars, both Indian and Western, have tried to bring Śrī Madhva's (Ānandatīrtha's) works and system of philosophy to light in the form of translation of his works. Among Indian scholars R. N. Sarma and B. N. K. Sarma are pioneers in the field. I will try to explain the nine tenets of the Great Master, Śrī Madhva, as elucidated in his Bhāṣya and in the Ṭikā thereon by Śrī Jayatīrtha. Śrī Madhva's works are very concise and his sentences are very pithy which will not at all be intelligible without the help of an able, qualified and eminent Pandit. One should possess profound knowledge of the Sanskrit language and Logic, otherwise he cannot dive deep into Śrī Madhva's philosophy. The learned readers are requested to go through the pages of Śrī Jayatīrtha's *Nyāya-Sudhā* wherein the significance of Śrī Madhva's sentences are explained. The *Nyāya-Sudhā* is a lengthy commentary on the *Anuvyākhyāna* of Śrī Madhva, which itself is a Vyākhyā on the *Brahma-Sūtras*.

The nine Prameyas are:—

श्रीमन्मध्वमते हरिः परतरः सत्यं जगत् तत्त्वतो
भिन्ना जीवगणा हरेरनुचरा नीचोच्चभावं गताः ।
मुक्तिर्नैजसुखानुभूतिरमला भक्तिश्च तत्साधनं
ह्यक्षादित्रितयं प्रमाणमखिलाम्नायैकवेद्यो हरिः ॥

(1) Hari is Supreme; (2) The world is real; (3) Separateness is real; (4) The souls are graded as superior and inferior and are (5) dependent on Hari; (6) Liberation is self-realization consisting in the enjoyment of such bliss as remained latent in the soul; (7) Pure devotion is the means to Mukti; (8) the sources of Knowledge are perception, inference and sacred texts; (9) Hari is knowable only through the Vedas.

Supremacy of Hari

Hari is Brahma (स विष्णुराह हि तं ब्रह्मेत्याचक्षते). He is the Supreme Being from whom the creation, subsistence, dissolution, order, enlightenment, nescience, bondage and liberation proceed.* His body consists of only Wisdom and Bliss (सच्चिदानन्दरूपी). He is totally different from the Jīva and the Jaḍa Jagat. He is Swatantra (स्वतन्त्रो भगवान् विष्णुः). He is full of excellent qualities (गुणपूर्ण) and flawless (निर्दोष).

Reality of the world

As per Madhva's philosophy, both Matter and energy are real and cannot be destroyed. Prakṛti is the Upādānakāraṇa (material cause) of the universe (साक्षात्परम्परया वा विश्वोपादानं प्रकृतिः) as clay is the Upādānakāraṇa of an earthen pot. Śrī Hari is the Nimittakāraṇa as a potter to the pot. The world is eternally real (यथार्थसत्य): 'विश्वं सत्यम्', 'सत्यमेवेदं विश्वं सृजते', 'तदेतत् सत्यम्', 'प्रकृतिं पुरुषं चैव विद्ध्यनादी उभावपि' etc. Jaḍa Prakṛti manifests itself as Earth, Water, Fire, Air, Ether, Manas, Buddhi, and Ahankāra. This Jaḍa Prakṛti along with Chetana Prakṛti is under the control of the Lord and the world is supported by them (*Gītā*).

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* उत्पत्तिस्थितिसंहारा नियतिर्ज्ञानमावृतिः ।
बन्धमोक्षौ च पुरुषाद्यस्मात् स हरिरेकराट् ॥

Bheda

Śrī Madhva advocates भेद *i. e.*, difference between the Jīva, Jaḍa Prakṛti and God. The difference is fivefold, viz., between Jīva and Jīva, Jīva and Jaḍa, Jīva and Lord, Jaḍa and Jaḍa, Jaḍa and the Lord. The difference between God and Soul, Soul and Soul persists even in the state of Mukti. 'द्वा सुपर्णा सयुजा सखाया समानं वृक्षं परिषस्वजाते। तयोरन्यः पिप्पलं स्वाद्वत्त्यनश्नन्न्यो अभिचाकशीति', 'भिन्नोऽचिन्त्यः परमो जीवसङ्घात्', 'सत्य आत्मा', 'सत्यो जीवः, सत्यं भिदा, सत्यं भिदा' etc. are the Śruti texts which corroborate Dwaita or Bheda. 'स आत्मा तत् त्वमसि' is a Śruti text which Adwaitīs hold as an authority for Abheda. Śrī Madhva splits up this text as 'स आत्मा अतत्त्वमसि' and establishes this as a Bheda-Bodhaka Śruti-Vākya.

Jivas are dependent on Hari

It is established that the Jīvas are Aswatantra. They are dependent on Śrī Hari. They are different from each other and they range from Brahmā (Chaturmukha) to the Tṛṇajīva (a blade of grass). It is said that the soul is born when it is tacked on to a material body. The body is liable to become old and worn and then it is thrown away. The soul is immortal and eternal. The Jīva is Aṇu (atomic).

Gradation

Jaḍa Jīvas, then plants, then four-legged animals and so on and the supreme Being is Śrī Nārāyaṇa. The *Tāratamya Theory* is to be studied under a Sampradāyajña Guru.

Liberation

The body of a Jīva is different from the Jīva itself. After experiencing all sorts of worldly troubles the Jīva wants Eternal Happiness. Salvation is the enjoyment of happiness which the soul longs for according to its inherent tendencies. It may be pure bliss or mixed with sorrow according to the goodness and badness of the Jīva. By adopting good methods as are explained in Śāstras the Jīva can get salvation as per his Karma which is of three kinds: (1) Sañchita, (2) Āgāmī and (3) Prārabdha. Sālokya, Sāmīpya, Sārūpya and Sāyujya (*i. e.* Securing an abode in the Realm of the Lord, Proximity to Him, a Form similar to the Lord's and Complete mergence in Him) are the four kinds of Mukti.

Pure Bhakti

To attain Mukti the Jīva has to cultivate pure Bhakti. Bhakti is defined by Śrī Jayatīrtha as 'निरवधिकानन्तानवद्यकल्याणगुणत्वज्ञानपूर्वकस्वात्मीयसमस्तवस्तुभ्योऽप्यनेकगुणाधिकोऽन्तरायसहस्रेणाप्यप्रतिबद्धनिरन्तरप्रेमप्रवाहो भक्तिः'. That is to say, the love towards God done by the Jīva remembering all the good qualities of Him and which is more in measure than it is showed towards his wife and the continuity of which will never be broken, is called pure Bhakti. Bhakti to Guru will make him understand the Vedas and then he can cultivate Upāsanā through which one can attain salvation.

Sources of knowledge

Pratyakṣa, Anumāna and Āgama are the three sources of knowledge in this system.

Details regarding प्रमाण can be known from the प्रमाणपद्धति of Śrī Jayatīrtha.

Lord Śrī Hari is known only through वेद or Āmnāya. He is शास्त्रैकगम्य ('सर्वे वेदा यत्पदमामनन्ति', 'वेदैश्च सर्वैरहमेव वेद्यः'). Śrī Hari is the only Supreme Being whom the Vedas describe (परममुख्यवृत्त्या).

Thus I have briefly touched the Siddhāntas of Śrī Madhva, which are fully

explained in the works of Śrī Jayatīrtha and other commentaries thereon. The learned readers are requested to study them. I have written this article only with a view to render my service to the great Āchārya. The System of Śrī Madhva is also called Dwaitavāda (द्वयोर्भावो द्विता भेद इति यावत् । तस्या इदं धर्मि द्वैतं भिन्नं वस्तु इत्यर्थः). But some persons who do not possess a sound knowledge of this System of Philosophy say that Śrī Madhva has nowhere called his System of Thought Dwaita-Vedānta. And perhaps on account of his opposition to Adwaita-Vedānta his system is known as Dwaita-Vedānta. But Madhvāchārya calls himself as a Bhedavādī (स्वयं सद्भेदवादिनः, भेदवादिनो मम इति सुधायाम्). His direct disciple पद्मनाभतीर्थ calls this system as Dwaita Philosophy (इदानीं द्वैतपक्ष एव etc.)



The Vision of Vagisa—III

By N. Kanakaraja Iyer B. O L.

(*Continued from the previous number*)

It will be clear to any discerning mind from these passages that our great saint Vāgīśa Muni worshipped the God Almighty on the heights of the Himalaya in the subtlest and grandest form of human concept. He saw God in all things existing before, beneath and beyond his mind's eye. He saw God in Nature, which stood before him in all grandeur and majesty. This rare experience (Apūrva Anubhava) was vouchsafed to him soon after the sage of Kailāsa had disappeared. The tank that was created by God for the Bhakta's immersion was there in all its natural beauty, inviting him for his bath of initiation. He did not and had not the mind to go against the express wish of the divine sage, even though it appeared to be a great loss to him, because he was asked to prepare himself for parting with the surroundings in which he found his God. He felt in his innermost heart that he would not be turned away like that at that his supreme moment if God had not meant him for something greater than what he was now experiencing.

He gained his self and its unsubduable equanimity. He walked a few steps back and got at the steps of the tank pointed out to him as the gateway for the realization of his ideal. His mind was immersed in God. His spirit was in God. His senses all drew him to God. His lips articulated Śiva-Nāma-Pañchākṣara with rare taste and felicity. He entered into the waters with folded hands. In one dip he was transported through space to the Kṣetra where he was to have Kailāsa-Darśana. There is a beautiful tank in this sacred place, which is even today shown to pilgrims as the Puṇyatīrtha whence Saint Vāgīśa had Kailāsa-Darśana. Navukkarasu Nayanar stood up in this tank on that memorable day. He turned his eyes in all directions. He felt a new upsurge of religious experience in his innermost soul. He saw God in everything. He saw the Pārvatī-Parameśwara-Swarūpa of God Almighty in all animate and inanimate beings. This Sarva-Bhāva, Sama-Bhāva, Śivamaya-Bhāva, Ānanda-Bhāva, 'Sarvam Śiva-Śaktimayam' Bhāva is felicitously pictured

in his own words in a Padikam he composed spontaneously at this Dīkṣā-Avasara. Let us try to catch his meaning in our own feeble way.

"I followed the great devotees who go to worship my God with a crescent moon as head-garland, praying to Him and to His Consort Pārvatī Devī, taking flower and pure water as offerings. When I returned to Aiyaru without any trace, I saw a great bull-elephant coming with its companion, the cow-elephant, and in that I saw His feet and all the visions never before seen.

"I was coming round and round, dancing and singing the praises of my God who wears a crescent moon and his Consort with a beautiful cloth, when I approached Aiyaru, the shrine where Śrī Nārāyaṇa takes pleasure in prayer, I saw a cock and hen coming with pleasure before me. I saw in that His feet and all the visions never before seen.

"I was coming with a happy face playing cymbals with my own hands and dancing with all my heart. When I approached Aiyaru where pure water flows as five rivers, I saw a cuckoo cock and its hen coming before me pouring their heartful music as an offering to my Lord. I saw in that His feet and all the visions never before seen.

"I worshipped my God who wears a crescent moon and his Consort with jingling bracelets, threw flowers on His inseparable dual form, my soul enjoying real happiness through this Ārādhana. When I approached Aiyaru where Kokilas are singing with real pleasure, I saw a dove coming down from the sky with its mate. I saw in that His feet and all the visions never before seen.

"I came through many forests, hills and cities, worshipping my God who wears a crescent moon along with His Consort. When I approached Aiyaru where He is pleased to reside, I saw a peacock and a peahen coming before me majestically. I saw in that His feet and all the visions never before seen.

"I worshipped my God who wears a crescent moon and His Consort who is beauty personified. I was coming with a longing heart, with thought centred in His form. When I approached Aiyaru, I saw a pair of inseparable Krauñcha birds. I saw in that His feet and all the visions never before seen.

"I was coming with a prayerful mood singing the praises of my Lord with the crescent moon on His head and His Consort with heavenly beauty. I was trying to express His form and colour in my own way. When I approached Aiyaru, the shrine of my God Pañchanadeśwara, I saw a boar with its mate with a thundering noise. I saw in that His feet and all the visions never before seen.

"I got up in the early morning, gathered fragrant flowers, and prayed to my God with a crescent moon on His head and to His Consort who is gentility personified. When I approached Aiyaru, the city with five rivers, rolling gold and precious stones on their onward march, I saw a black deer with its mate enjoying life to its satisfaction. I saw in that His feet and all the visions never before seen.

"I caught my God Chandraśekhara and His Consort as my support and was coming with ropes not cut from the mainstay. I was singing and dancing and came to Aiyaru in the company of such

devotees who were blessed with His Grace. I saw a crane with its mate in full play of its natural tendencies. I saw in that His feet and all the visions never before seen.

"I sang the praises of my Lord and His Consort. I was coming with a thought in my mind as to where and when my Heavenly Father will take me into His protection. When I approached Aiyaru, where young maidens dance for sheer pleasure, I saw a green parrot dancing with its mate in real pleasure. I saw in that His feet and all the visions never before seen.

"I sang the praises of my Lord Almighty and His Consort. I was hoping to see the day that will not be wasted. When I approached Aiyaru with unbounded love, I saw a majestic bull embracing a cow. I saw in that His feet and all the visions never before seen."

We have to glean the innermost thoughts of Śrī Vāgīśa Mahāmuni from these ten stanzas of his famous hymn. It appears he propounds a philosophy here. Before arriving at any hasty conclusion we must know that he was a bachelor saint, a pure ascetic, a celibate throughout his life. Ascetic life must naturally appeal to him as life supreme and life *par excellence*, and as the life that is really and truly dedicated to God. In this hymn he has a message for this world. We would try to understand his message.

Here is a gallery of birds and beasts arranged in a mystical manner to express some esoteric thought. We may not be able to understand the full significance of this arrangement but we shall try at least to touch the fringe. The saint's thought is at the feet of the Lord. In this procession we have a pair of elephants, a cock and hen, a cuckoo and its mate, a dove and its mate, a peacock and a peahen, an inseparable pair of Krauñchas, a great boar and its mate, a deer and its mate, a crane and its mate, a pair of loving green parrots, and lastly but not the least of all, a bull and a cow.

There are four beasts and six birds in this group. Among the beasts the elephant stands for selfless service, grandeur, majesty and Rajoguṇa. The boar stands for brutish nature, tenacity of purpose, voracity in enjoying worldly things and Tamoguṇa. The deer represents timidity, quickness of purpose and Chala-Chitta, a combination of Rajas and Tamas. The cow represents service in all its noble aspects, self-forgetfulness and Śuddha Sattvaguṇa. The male and female of these species almost agree in their natures.

Among the birds, the cock and hen represent virility, activity, parental affection and the action of awakening the sleeping world in time. Cuckoo or the Kokila represents spring in all its natural beauty and the music of nature that bursts forth spontaneously, as well as unassuming and plain outward appearance with real inward worth. The dove represents purity in and out, the peacock represents gaudy appearance outside with crooked nature inside even without gentility in words. The Krauñchas represent real human love rarely met with in this world. They are almost the picture of our Lord and His Consort in their inseparable nature. The crane represents concentration, Tapasyā and unchanging mood. The parrot represents the Jīvātmā in its infancy. It repeats what

all the master teaches it and tries to catch the mood of the master.

We have heard that Aesop, the great philosopher of the West, liked to create his own kingdom of beasts and birds. The beasts and birds in his stories stood for human nature in all its aspects. The kingdom of man is full of beasts and birds. The kingdom of God has to be attained by the very men who behave like beasts and birds in this world. All men are not bad nor are beasts or birds. All men are not good, noble and gentle. But the world has to be made of such men, beasts and birds. God's creatures from the highest to the lowest plane are as many representatives of God. A father procreates his son in his own image. Even so the great Father of the whole universe has created all objects in His own image.

The God Almighty took Vāgīśa from the Himalayan heights and placed him down here in Tiruvaiyaru. His will must convey some real meaning to aspirants. Vāgīśa desired to have a vision of God Almighty as He is seated on the summit of the Kailāsa with His Consort. This vision was shown by divine influence. He saw here the whole universe in one small focus. He felt that God's creation is nothing but God. Not only that; he did not notice any difference or gradation in animate objects. From the elephant to the bull, every animal that came in a procession of love and life before him, he was able to draw a subtle truth. That truth is, in the words of a famous poet, "Life is real, Life is earnest." By life we do not mean the transient existence in this planet of ours. Life as a whole is conceived as an entity here and that is God. We may not be able to know or account for the varieties in God's creation. There may be millions of varieties of created beings. No being exists in this world, grows and lives without a companion, a life-mate. God has created the whole universe in His image. Man is not the only creation who can boast of being the image of God Almighty. Even the smallest worm is His creation and hence His image. The world peopled with God's own image in ever so many forms becomes a great temple sacred to Him who is immeasurable, unseeable, unthinkable, unapproachable and unknowable. When this world knows this philosophy of life and follows it faithfully, where will be the necessity for more and more destructive weapons of warfare? Pacifists who talk of world-peace but do not feel the oneness of all created beings with God have not really learnt half of what they have to preach.

Vāgīśa lost himself in this vision and meditated upon the one truth that is beyond the intellect of man. He entered the temple with this hymn on his lips. He saw the temple standing before him as Śrī Kailāsa. He heard celestial music produced by heavenly instruments. He saw all the Devagaṇas crowding before the presence of God. He saw the mount of the Lord, a huge bull, like another Kailāsa. He saw Nandideva, the head of the Gaṇas, serving the Lord with devotion. He saw the God Almighty standing in front of him like a coral hill on a silver mountain with the gold-coloured Gaurī, His Consort, beside Him. Vāgīśa was beside himself with joy on seeing this sight. He danced, sang and chanted the praises of his Lord.

Tirunavukkarasu Nayanar did not think that his life mission ended with this the great vision. His mind was fully centered in the truth he saw as Kailāsa-Darśana. His love was unbounded. Even his sister, who was instrumental in taking him to this religious life, was now only one of his innumerable kith and kin. The whole world was his one great kin. As the greatest Samadarśī of his day, he lived his philosophy in life. Even after attaining to such heights in religious experience he did not shirk his Śiva-Kainkarya, the Charyā-Mārga he had taken up at the beginning of his religious life. The truth that is propounded by Śrī Kṛṣṇa in the *Bhagavadgītā* in His inimitable manner of expression "Even if there is no necessity for me to do anything, I do not keep idle but I am always at work" is illustrated clearly in the life of our Mahātmā.

He then once again went on his pilgrimage within the limits of South India. In a day he reached Tiruppunturuthi and prayed to God with the help of several Padikams. He expressed an idea in one of the Padikams that he desired to stay at the feet of his Lord in this Kṣetra. He constructed a Maṭha here and stayed for a long time. One of the Padikams that he composed here is Tiru-Anga-Malai. This hymn expresses the real purpose of man's life.

"Oh my head, bow to my God who receives alms in a skull and wears a skull-garland.

"Oh my eyes, see Him whose neck is dark because of the poison swallowed by Him.

"Oh my ears, hear the greatness of my Lord Śiva, the God whose body is as red as fire.

"What is the use of legs if they do not circumambulate Śrī Gokarṇa, the temple where my God resides ?

"Are there any relatives other than the dancing God who resides in Kuttalam when Yama comes and takes our life ?

"I searched and found Him that was not reached by Hari and Aja even after a great search, in my heart."

Many such hymns were composed by Vāgīśa while he was staying at Tiruppunturuthi.

Śrī Jñānasambandha returned to Choladeśa after his visit to Madura. He learnt that Vāgīśa was sojourning here and hastened to meet him. He was taken in his pearl-palanquin by his followers. He was enquiring on his way the whereabouts of Vāgīśa. But Vāgīśa took this as a great opportunity to show his real saintliness. He mixed with the crowd that was surrounding Jñānasambandha and lent a hand in carrying the palanquin. Sambandha asked several times, "Where is 'Appā' (my father) ? Where is Appā ?" Vāgīśa replied from beneath the palanquin, "I am here underneath you, carrying the burden on my shoulders, being blessed enough to take part in this service." Sambandha heard this and jumped down at once. He fell down at the feet of Vāgīśa, knowing his real greatness. But Vāgīśa prostrated even before Sambandha could accomplish his purpose. On seeing this sight the Bhaktas in the crowd felt like Śivagaṇas carried to the presence of the Lord and His inner circle. Sambandha stayed there for a few days and related all that had happened in Madura and

how he had established the greatness of Śiva-mārga there through divine grace. On hearing this Vāgīśa longed to go to Madura, the Hālāsyanāthapurī, the Dwādaśānta-Kṣetra. Sambandha took leave of him and went to Tondainadu on his pilgrimage. Vāgīśa, the Apparswami, then left for Pāṇḍyadeśa. He went to Madura, Tiruppuvanam, Rameswaram, Tirunelveli and other shrines in the south. He was now nearly at his journey's end. He returned to Choladeśa once again. Lastly he came to Śrī Pukalur. The name of the place can be translated as 'the place of refuge, the Śaraṇāgati-Kṣetra'. He resided here for several days. Even in this ripe old age he did not desist from his self-imposed Śiva-Kainkarya. He went round the temple morning and evening and cut away the grass and other small plants that were growing on the outer Prākāra so that the bearers of the divine procession on festival days may walk freely without any obstruction. He composed many beautiful hymns. They have a divine message for people who are worldly through and through. We shall try to follow the great saint in his thoughts.

"Ye men who have a desire to be freed from sin and bad repute, become devotees of my Lord who is pleased to have Pañchagavya-Abhiṣeka, think of His divine form with real pleasure, He will be your Protector and He will enter into your mind with grace.

"What is there in a bath in the Gangā, a bath in the Cavery, a bath in the great ocean, a bath in the Kanyākumārī, confluence of seas? There is no salvation for those who do not feel that God is everywhere.

"What is there in becoming Bhaṭṭas (masters of learning), in learning all Śāstras, in feeding a thousand guests, in spending money in other charities and even in knowing the Śiva-Śakti-Swarūpa? There is no salvation for those who do not feel that God is the only love of their life.

"What is there in chanting the Vedas, in performing several sacrifices, in expounding many didactic works daily and in learning all the six Angas of the Vedas? There is no salvation for men other than those that think and meditate upon God all their life.

"What is there in a cold-water bath in the early morning, in performing all the rituals at the appointed time, and in performing special Yāgas and Yajñas? There is no salvation for those that do not feel that God is all.

"What is there in roaming through a forest, in performing great austerities, forgetting the outer self and in gazing at the sun and moon without touching a morsel of meat? There is no salvation for men other than those that feel that He is Jñāna incarnate.

"What is there in disguises (Gūḍhaveṣa) and in mortifying the flesh? There is no use of life for men other than the Bhaktas that are able to sing the praises of our Lord.

"What is there in penance and fasting, in climbing up the top of a hill and doing Tapasyā there and in bathing in many Puṇya-Tīrthas? There is no salvation for men other than those that

feel that God is ever present.

"Even if you bathe in Koṭi-Tīrtha, and if you feel no real devotion for our Lord, your austerity is ever like the folly of a man who keeps the running water in a mud pot with a big hole.

"Life is of no use to those humans, even if they perform great Tapasyā, if they feel no real devotion to the feet of our Lord who crushed Rāvaṇa under His Kailāsa.

"Like the well tortoise who on meeting an ocean tortoise asked him: "Will your ocean be as expansive as my great well ?" only sinners do not know the greatness of my Lord Śiva, the Devadeva.

"They worship the feet of the Sun in the morning and evening. Is not the Sun only a manifestation of my Lord Śiva ? These men of stony heart do not think of the God whom all the four Vedas praise.

"As fire, water, earth, quarters, and as guardians of the quarters,
As mother, father, stars, sun and moon,
As unripe fruit and ripe fruit and as the juice in the fruit as also the one who tastes this juice,
As you and I and as a great Jyoti
You are standing, my Lord, How can I measure You ?

"Thou art my father, mother, grandfather, uncle and aunt;
Thou art my loving wife, great wealth, my caste, my relation and town,
Thou art the Creator of all enjoyments and vehicles and
Thou art my great Guru and leader to take me to renunciation.
Thou art this gold, this ruby, this pearl and my God who comes mounted on a bull.

"O my heavenly Father, You bound me to You with love, You bathed me in the Gangā of Your grace, the greatest unapproachable became the easily approachable to me, You took me into Your protection. I a madman, a half-wit, a dog-like being, how many mistakes have I committed ! You have patiently borne with all my faults. Is this all in my power ? My Father, how can I estimate Your grace ?

"Even if they give us the Śankha-Nidhi and the Padma-Nidhi and all the earth and heavens to rule over, we will not heed their wealth, if they are not devotees to our Mahādeva ? Even if they are suffering from leprosy of the worst type, even if they are Chāṇḍālas who eat dog's meat, if they are real Bhaktas to our God, the Gangādhara, they are the gods we worship.

"I have not subdued the five senses nor have I mixed with those that have succeeded in that attempt. Hence I am far away from the divine path, I feel my condition in my heart. I am here today, I may not be alive tomorrow. Why was I born ?

"Ignorant of consequence I sank in the deep well of despondency.
"I have no support nor have I learnt music.
"I am not young enough to seek the company of women.
"I do not know for what earthly purpose I was born.

"My soul is under the feet of that Almighty God who hastened to succour

the Devas when they prayed to Him, opened his eye of fire and destroyed the three fortresses of the Asuras."

The saint must have composed more than a hundred hymns here, but only a very few of them are now available. It is told that precious stones and gold appeared before him while he was performing the Śivakainkarya here and that he swept them all in one great sweep and threw away as rubbish.

It is also told that celestial nymphs came down to entice this pure soul. They danced, sang, threw a rain of flowers on him, approached him as if they would catch him in their amatory snare and did many other voluptuous actions. The saint who had lived for over eighty years with no thought other than that of his Creator, Protector and life's Companion, was naturally not in a position to bestow thought on such sights that can easily entice other human beings. He stood before them like a cold rock, his mind fully immersd in the ocean of bliss.

In this way he lived his full life in Tiruppukalur. He felt one day that the call had come to him from the Lord. He composed a special hymn at the last moment:—

"What else could I meditate upon
but the lōtus feet of my Lord?
I have no eyes or support but the lotus feet of my Lord, which I see
with folded hands.
Oh my God, I will not be conscious when You close all the nine doors
of my body.
Oh my father, I come to Your feet now, Puṇyamūrti of Pukalur, the
beautiful."

With this Padikam on his lips he dedicated his soul to the lotus feet of Kailāsanātha.

May God rule the whole world in peace! (*Concluded*)

Purity

The *sine qua non* of spiritual life is purity, internal as well as external. The mind becomes impure by contact with evil desires. So long as it is not purified, all talk of spiritual life is useless. As gold purified in a crucible shines bright, so the constant meditation on the teachings of the Guru makes the mind pure, and bright with spiritual lustre. Thus if inside the mind is purified by the words of the Guru, that purity is sure to reveal itself through external activities. Mere bodily purity, without the purity of the heart, is absolutely useless. It would be a mere farce, like bathing a donkey. It is an empty show. It would be as ludicrous as a beautiful lady wearing on her head a garland of pearls, but all the while standing naked. What is absolutely necessary, therefore, is an internal purity of the heart coupled with the external purity of good actions. (*Śrī Ekanātha*)

The Art of Working

-By R. B. Lal, M. Sc.

1. THE BLESSING OF WORK

Work is the fundamental law of creation. Without work there would be no zest in living and neither body nor mind nor character would reach its full stature. Congenial work is one of the most exquisite pleasures of life. It is a mental tonic. It invigorates the faculties of body and mind and preserves their suppleness. But for the blessing of work the human machine would go to pieces. We see many examples of this in the case of retired people, who, deprived of regular work, find a void in their lives with nothing to fill it; so their lives shrink and their health and vigour rapidly decline. It is good, honest and regular work that preserves the physical and mental balance. Unless carried to the extreme point of exhaustion, heavy work makes for good health and longevity. Well has it been said in the Upaniṣads that "In the midst of activity alone wilt thou desire to live a hundred years."

If we look to the examples of our great men, we find that as a rule their lives were characterized by intense and varied activity.

An idle mind is the devil's workshop, and unless a man has plenty of work to do, he would be besieged with worries, fears, evil thoughts and enervating feelings of all kinds. Idleness is more exhausting, in the long run, than hard work, and but for work life would be an intolerable burden. Any one who does not make his due contribution to the work of the world is no better than a parasite. Man can only get out of life what he puts into it. He cannot get something for nothing, and should he attempt to accept what he has not earned, he is likely to lose even that which he has, namely his character and his native abilities. Only the industrious can experience the glory of achievement; while the slothful are continually tormented by the spectres of greed and envy, malice and regrets.

2. LOVE YOUR WORK

Since work is the supreme blessing of mankind, the only sane attitude towards it is to look upon it as such. Therefore, whatever the nature of work, the first principle of efficiency in doing it is to love it, to take an interest in it, to feel delight in doing it. An absorbing interest in your work is the primary condition of efficiency and success. It focalises all your scattered faculties on your work. It takes the drudgery and monotony out of work, and in course of time even transforms dull work into a pleasure. Without interest work becomes boring and there is a rapid tendency to fatigue with a consequent deterioration in the quality of workmanship.

Science has pressed machinery, steam and electricity to the service of man and replaced manual labour, in many spheres, with mechanical power. Still man has to do a great deal of work which is dull and disagreeable or humble and laborious, and any one who is required to do such work, must throw his whole heart and soul into it. He must love his work, if

only as a stepping stone to a better and more congenial occupation. Just as in a car every screw serves a useful purpose, so everyone who does his allotted share of work efficiently, no matter how humble it is, makes his valuable contribution to the well-being of society, and even the lowliest of workers, if he would bear this in mind, would find an interest in his work.

A man's work represents at least fifty per cent of his life. To have an attitude of hatred or hostility or even indifference towards one's work, therefore, means conflict and waste of nervous energy in this half of life.

"Love of your work" says Dr. O. S. Marden, "will enlarge your life and increase your ability. Joy in one's task is what sunshine is to the fruits and flowers. A person can do much more and better work where his heart is than where it is not."

If your job is hard, you should love it all the more; for the tougher the job, the greater the thrill in doing it and the greater the opportunity it offers you for achievement and for the development of your faculties.

Quite a few people look upon their work as a sort of punishment. Every morning they approach it as it were, under compulsion. No doubt some jobs are disagreeable, and are made even more so by the manner in which they are directed. Nevertheless, it would be wrong to regard them as a punishment. An attitude of hatred towards one's work does a great deal of harm to any one who has it. When a man works in a grudging, unwilling spirit, he discourages and weakens the very qualities that are essential to lift him out of an uncongenial position into a better one. A man who dislikes his work, is sure to do it half-heartedly and, therefore, more or less badly, and this will effectively prevent him from advancement and keep him glued down firmly to the very job he hates. Therefore, no matter how dull and monotonous a job may be, the path of wisdom is to make the best of it, to throw one's whole soul into it. Resolve that you will like your work as long as you are obliged to do it, and that very mental attitude will help you in making a success of your present job and in securing a better one.

Interesting and uninteresting are relative terms. To a large extent the quality of interest does not reside in the external object, but in the mind of the person who deals with it. Work that appears to one man as dull may appear to another, according to his point of view, as very interesting. "There is nothing good or bad, but thinking makes it so." Even so, interest is not a fixed property of the mind, but is largely subject to the control of the will and adjustable to a remarkable degree. Though some interests are inborn, many are acquired, and most of our dominating interests in life belong to the latter category. The tastes for polo or bridge or reading are all acquired interests, and many of us could recall examples of men who at one time hated Mathematics or History or Sanskrit but later on acquired a remarkable proficiency in those subjects. The lucky few may get work after their heart, but the man of pluck soon acquires a love for his work and extracts his full measure of success and happiness out of it.

Thus it is quite possible to create

interest where none exists, and psychologists have recommended there practical ways for doing this:

In the first place, focus your attention on the good points in your work; look at its advantages; see how it is valuable and important to your own well-being as well as to that of the community in which you live. Visualize the advantages that will accrue to you if you get interested in your work and do it creditably. Optimism, the habit of looking at the bright side of things, is an ally of success and effort; so be an optimist, treat your work as a treat and find joy in your job.

Secondly, even if you have no genuine interest in your work, an attitude of assumed interestedness will soon generate true interest. William James, the noted American Psychologist, said, "Action seems to follow feeling but really action and feeling go together; and by regulating the action, which is more under the direct control of the will, we can indirectly regulate the feeling which is not. Thus the sovereign voluntary path to cheerfulness, if your cheerfulness be lost, is to sit up cheerfully and to act and speak as if cheerfulness were already there." Act as if you are already interested in your work; feel as if you are getting keen pleasure in doing it, and you will be surprised to find, perhaps sooner than you expect, that pretended interest has given place to genuine interest, that the resistance you once experienced in attending to your work has broken down and has in fact given place to an attraction.

Thirdly, it should be remembered that topics which are at first unattractive or even repulsive gradually become increasingly interesting in proportion as knowledge or efficiency increases. If love of a subject facilitates effort and aids the acquisition of knowledge or skill, the latter again aids the former. Interest and efficiency stimulate each other, and by this reciprocal action, they both grow in geometrical progression. The more interest a man takes in his work, the more proficient is he likely to become in doing it; and conversely, as a man becomes more and more proficient in his work, his fondness for it correspondingly increases. Thus perseverance in the earlier stages transforms many a disagreeable task into a pleasure. Scientists say that there is no object so ugly in nature that intense light focussed on it will not make it beautiful and attractive. The more you concentrate your mind on your work and the greater the mastery you acquire over it, the more joy will you find in it.

The advice to love your work should not be interpreted in too narrow a sense. For if you wish to love your work, you cannot hate your fellow workers, or your boss, or your assistants, or your subordinates, or the environment, or place of your work. You have to love all these, or at least to have harmonious relations with them, if you are to derive full pleasure from your work. Those who keep constantly complaining against the climate or lack of amenities of their station, the stupidity or laziness of their subordinates, the peevishness of their boss or the unhelpfulness of their colleagues, are violating one of the basic principles of efficiency.

Perhaps the biggest problem facing our country today is to make the workers take a little more interest in their work and do a little more and better work without requiring to be continually watched

and prodded. It would do us immense good if our labour leaders, teachers and professors, and all others, who may be directing the work of groups of men, will preach the Gospel of Work, throughout the length and breadth of the country.

3. THE LOVE OF EXCELLENCE

The second great principle of efficiency, which is also applicable to all sphere of work, is the love of excellence. What is worth doing is worth doing well, is a very old saying, and one of the great master-habits, which everyone should cultivate, is that of doing everything with a deliberate intent to do it as well as possible, of putting his whole mind to it, and sparing no pains to make it perfect. Everything that comes out of your hands is a piece of your merchandise; so stamp on it your hall-mark of excellence: let it be a guarantee that it is a first-rate work done to a complete finish and just as well as you can do it.

Many people feel that they are not being paid enough for the work they are doing, and so they are not prepared to work harder or better until they are promoted. This is like putting the cart before the horse. For promotion is for those who prove themselves too big for their jobs, and not for those who are too small for, or barely equal to, their present jobs. Small pay is no excuse for doing half-finished or slovenly work. The habit of taking pains to produce as perfect work as possible is the best preparation for higher positions, and the reputation of being painstaking and thorough, of being absolutely reliable, of being an excellent workman, is the best recommendation a man can get for his advancement. Good work does its own talking and is the best advertisement of a man's worth.

There is always plenty of room near the top of the ladder and in every undertaking employers are looking out for promising young men and women whom they can promote to the more responsible positions; for workers who show enthusiasm for their work and a keenness to take on extra work if necessary, who do things without being told, who are not only thorough and reliable but also put a touch of originality on their work. Any worker who expresses these qualities in his work, who tries to learn something new every day, and who endeavours to do his work every day better than the previous day, is on the royal road to success and happiness and need have no anxiety for his future.

But apart from any reward which good, hard work may bring, it should be regarded as an essential element in character-building. When a man does poor work, he not only cheats his employer, but also cheats himself. Half-done, slipshod work does not harm the employer half as much as it harms the worker. To the employer it may be a loss of a few rupees, but to the worker it is a loss of character and self-respect, loss of manhood or womanhood. Nothing will demoralize character more than the habit of shirking work, of doing it in a superficial and casual way, or of passing out half-finished work.

Even dull work, if done well, becomes a source of joy, and one of the secrets of happiness in life is to acquire superiority in your daily work.

"Neither wealth nor position" says a great writer, "can give the glow of satisfaction, the electric thrill and uplift which comes from a superbly done job. There is a fitness in doing a thing superlatively well, because we seem to be made for expressing excellence. ......It is a perpetual tonic, improves the health, the efficiency. There is no happiness like that which comes from doing our level best every day, always, everywhere; no satisfaction like that which comes from stamping superiority, putting the royal trade mark of excellence upon everything which goes through our hands."

There is a popular belief that excellence in working would come automatically as a result of seniority and experience. That practice makes perfect is now an exploded belief, and it has been definitely established by psychological experiments that a keen and active desire to improve, and not mere repetition, is the real cause of progress. Unless there is a strong will to learn, unless all experience is intelligently thought over, analysed, and profited by, practice, instead of making for perfection, will only fix the faults and errors more firmly. Anyone who aspires to excellence must master the knowledge and technique pertaining to his particular job; also, by conscious and determined effort he must cultivate the habits of accuracy, thoroughness and reliability; he must take pains to check, revise and polish his work until it is done to a complete finish.

Psychologists say that the average person barely uses 10% of his abilities; imagine the gain in efficiency, happiness, character and self-respect if every worker puts in a little more of brains and industry into his work !

4. THE DEFINITION OF EFFICIENCY

Before a worker can be called efficient he must fulfil the following conditions:—

(1) His work must be of good quality, *i. e.*, neat and clean, accurate and free from mistakes.

(2) He must do the work at a good speed. He must do a ten-minute job in ten minutes and not in half an hour. In other words, he must have a large output of work per unit of time.

(3) He must show originality in his work. He must not merely carry on the routine, but must be able to initiate new schemes, make improvements in the machinery or system of working and introduce time, labour and money saving devices.

(4) He must do the work with a minimum of effort, so that while working he will feel little or no fatigue, in other words he must be able to work for long periods without feeling tired.

5. SPEED VERSUS ACCURACY

It is commonly believed that speed and accuracy, quality and quantity of output, are mutually contradictory. Exhaustive experiments conducted by modern psychologists do not, however, support this popular belief, but rather show that in the efficient man speed and accuracy generally go hand in hand along with the capacity to resist fatigue. The fast reader, as a rule, understands more and remembers better. The fast typist generally produces cleaner work, makes fewer mistakes, and is less tired at the

end of the day than a slow typist. The same thing is, within wide limits, true of all kinds of work. Quality should not, of course, be sacrificed to quantity, but the more efficient a man, the greater the degree to which he combines both, and modern psychology says that this is quite feasible and should, in fact, be the aim of everyone desirous of increasing his personal efficiency.

A comparison of the performances of slow and fast workers shows that quick working depends on the elimination of unnecessary movements or the fusion of two or more movements into a smaller number of movements; in the field of mental work it means thinking in straight lines instead of in circles or in zig-zag lines. But the important thing to remember is that as a man learns to work faster the character of his performance changes. In other words, the performances of slow and fast workers, which represent different grades of efficiency, are essentially different in kind and not merely in degree. Thus a fast reader does not read each word in less time; rather, at each glance he takes in bigger lumps of words. Similarly, a fast typist does not take less time to type each single letter; rather in each effort he takes in and types out a larger number of words.

Obviously, before anyone can expect to increase either quality or speed he must possess a thorough knowledge of the principles and practice of his particular job. A lawyer must know law before attempting to give legal advice hurriedly; and a stenographer must have a good knowledge of the language—its vocabulary, spelling, grammar and idiom, as well as the special technique of shorthand and type-writing before he can think of increasing his speed above the level of mediocrity. This knowledge may be acquired from books, from old records, from conversation, from personal experience.

It is equally important, as a pre-requisite for improving speed, that one must be fully convinced that speed and accuracy are not mutually contradictory but that by suitable steps both may be cultivated together. The idea seems so paradoxical that without this definite conviction, one's efforts to increase the speed are likely to be half-hearted and due to lack of confidence quality is likely to suffer in the attempt to work faster. Having fulfilled this basic condition of progress, one must work with a conscious effort to increase the speed. One must desire and strive to do one's work faster and faster—whether it be typing, receiving messages on the telegraph, setting types in a press, doing office work, or writing books. It has been proved by experiments that a keen and active desire to improve is the secret of progress. As a further aid for increasing speed, competition, specially self-competition, is recommended, and for this purpose one should occasionally time one's output of work to see what progress one is actually making. Knowledge of the results of one's own performance has been found to be helpful in increasing the rate of progress.

It has already been stated that an increase in the rate of working implies the elimination of unnecessary movements, or the fusion of two or more movements into fewer movements, or the replacement of complicated movements by simpler

ones. Therefore, anyone who wishes to increase his speed or, what comes to the same thing, his output of work in a given time, must look out for time and labour-saving devices, for short cuts in working based on knowledge and experience. He must introduce order and system in his business so that while no item of work is neglected, there is no duplication of effort. He must classify his work into types, and must learn what essentials are to be specially looked for or attended to in dealing with each particular type. He must learn the art of extracting the essence out of a file without having to wade through every page of it. He must recognize the principle of Least Effort as a maxim of efficiency. (*To be continued*).

Unity in Diversity

By Mohan Lal Shishoo B. A.

When I look around, I get lost in an amazing diversity—diversity that makes this panorama look on the surface like a mad man's dream. On a deeper penetration, however, the entire spectacle shifts unobserved. The elements that were so harmoniously associated only a moment earlier that they together claimed an 'individuality' and set hovering innumerable associations round it, seem to get unstrung now. An unending disintegration sets in. I keenly search for the 'individuality': it does not seem to be there. A sudden shock arrests the life-giving flow of associations.

A flower as it blooms with an exquisite blend of various shades, an unerring display of symmetry and above all pervaded with a harmony that seems to commune with our inner self mysteriously, claims an 'individuality' that the duplex magic play of name and form never fails to impress.

Lo, the common fate of all such emergences makes itself felt and the pinnacle of associations seems to topple down. Some icy hand behind mercilessly sweeps away all the endearings and painstaking efforts at an enduring communion. The decay sets in: the flower crumbles down to dust from which it had emerged forth. Was it all a hallucination ? What hand lies behind the transformation that has been a transformation and at the same time not ? Whose shaping fingers painted a mysterious dream on the canvas of space in the characters of time ? What is the nature of this mysterious dream ? What is the net impression that such an evasive panorama leaves upon mind ?

I feel from a mysterious depth there surges forth, nay, from an abyss of ever receding depth there is an emergence of a surge (that again implies an inextricable association of time and space) and like an ocean wave assumes name and form and then again subsides. In the most understandable language it speaks to me about the futility and the fugitive nature of all that the interplay of time and space brings forth. For me then at such moments time and space appear devoid of any reality whatsoever, for they stand for a ceaseless change and lack the permanence and eternal nature

of a real entity. Their so-called 'Existence' is solely dependent upon the absence of reality just as darkness is the name given to the absence of light. Just as the appearance of light dispels darkness so does the dawn of reality devour unreality.

Change is associated with unreal or anything negative. Positive rebels against change. Anything that emerges out in time, since it was non-existent as such till then, must be claimed by oblivion in time, as it is in truth unreal.

Similarly when we associate anything with space, its existence is limited, nay, it is dependent and, as a matter of fact, defined by what surrounds it in space. It is squeezed in the mould of mind but a true existence defies such limitations. It is self-expressive and does not depend for its existence on anything else or its limits are not defined by something as is the case with anything emergent in space. It is spontaneous expression of itself unrelated to anything else that exists. Relativity means dependence and hence negation of true existence.

Coming back to the brief span of the apparent life that the flower enjoyed, its emergence in time followed by dissolution in time points again unmistakably to the fugitive nature of everything that the workshop of time and space puts out. They are themselves evasive and definitely possess no existence in the true sense of the word. Probing a little deeper, the so-called life of the flowers unravels a ceaseless change and lack of permanence. It depended for its Existence on air, water, light and other nutritions from earth. There was a continuous process of selection, assimilation and rejection—continuous elemental exchange. In fact the whole structure of the plant meant a selective assemblage of various elements in different proportions to produce a definite constitution. By collecting or assembling different atoms in the plant, the former do not part with their elementary nature but their assemblage in a particular fashion and continuous motion produce the impression of an arrangement we call a 'plant' or a 'flower' just as the rotating disc of seven colours gives a sensation of what we call 'white colour' and just as the continuous cinematographic reel gives us the sensation of different movements. Our senses are comparatively gross and insensible to the minute change. They cannot discern the underworking of the form to which we attach a particular name.

However, for our judgment the dependency of the plant on food (in the form of different elements) and the continuous change from beginning to the end should be enough to bring home to us the unreal nature of the form. For a true existence, its dependency for continuance on anything else is a mockery and negation of its very existence. So also is the change in time as true existence is eternal. Any emergence in time presupposes dissolution in time as the emergence in time means non-existence in reality.

Thus, while in reality there existed no such entity as could be given the name 'flower' yet we cannot deny the fact that some mysterious 'Śakti' taking the advantage of, rather harnessing, our sense limitations baffled us into the

belief that there existed a separate 'individuality' that was once born and then died following natural course of things.

The refractory medium of our senses is distorting by its nature and lends manifold expressions to outside impressions. Thus, an orderly arrangement of elemental particles rotating at a very high speed gives us the idea of continuity. We fail to understand, rather take cognition of the continuous change whose too visible terminii are what we term birth and death.

If with all our sense-limitations we had but been a little watchful, we would have from obvious signs and inferences traced the continuous change. While we would not fail to admire the orderly process that realizes a scheme, so exquisitely harmonious and ingenious, we would not consider these occasional emergences anything more than transitory whirlpools in a tossing ocean. There could thus be no question of illusion or illusory ties. There would be no shocks and subsequent awakenings. We would be watching the phenomenon unvexed and unattached, nevertheless, feel and drawn closer and yet closer to the harmony behind; at whose bidding the elements get harnessed according to a premeditated scheme.

I said, rotating elements at the bidding of a mysterious 'Śakti'. The elemental particles reckoned as constitutional units are meant to explain the phenomena in a language that satisfies the modern notions. Else, in search of the 'Absolute' we cannot stop at elements, molecules or atoms; nay, nor even at electrons or protons. How can we bestow absolute nature upon particles or for that matter even force-centres that are conditioned by time and space, rather dance at their bidding? At the same time we cannot think of an Absolute Śakti at the bidding of another conscious being. They must either merge into one or else shed their absolute nature. The apparent conclusion of a universal 'Śakti' at the bidding of a universal consciousness—both held absolute—is untenable. Absolute is but itself absolutely free. That is why we hold 'Him' both material and efficient cause of the universe. Yet the ceaselessly changing phenomena of this universe present varied problems. How can absolute brook any change in any form? How can we account for the limitations existent as names and forms in absolute? The very conception of time and space is repelling in the Absolute. Thus this baffling phenomenon of evasive nature in evasive characters of time and space remains inexplicable. They will remain so, as long as we do not transcend the limitations. How can we answer the questions of how, where and when of this universe for the answers imply re-entrance into the realm of causation, space and time from back door? In answering to how of this universe we have to resort back to causation. Whence came the universe? We fall back upon space. When came the universe into existence? We again enter the meshes of time. There can be no escape. However, we feel convinced about the unreality of this universe and reality upholding it. That should suffice to lift us out of the quagmire of ignorance. Thus we find the word 'Anirvachanīya'—Insoluble riddle of this universe—in connection with the

nature of Māyā Śakti.

What is true of the flower is absolutely true of other creatures as well. We are but the flowers of the same tree of Māyā-Śakti. This body, round which hover the hopes, aspirations and feelings of love, hate, pride and vanity is again the transitory whirlpool of the same tossing ocean. Yet, in spite of the ceaseless change that it represents we are baffled into giving it an 'individuality'. Similarly we do not watch the innumerable deaths, our empirical self suffers and innumerable lives it lives, in the brief span of its temporal existence. At every instant it is different from what it was a moment earlier. Yet the delusion of 'individuality' persists. What crimes are committed, what violent waves shake the 'Chitta Ākāśa' carrying the lost equilibrium farther and farther from the reach of man, what ideas of diversity are perpetrated just to serve as will-o-the wisp for weary travellers on the high way of life, how thick sheaths after sheaths are multiplied only to conceal the fire whose but one spark would illuminate the high way that leads to peace and bliss and what illusions are wrought to alienate us to our true nature before whose Absoluteness, the want that lies at the root of all our miseries, vanishes just as light dispels darkness, only in its name.

Only if we could discern the true nature of all these phenomena—a ceaseless change embracing all this universe of name and form—all conceptions of diversity would get evaporated in the presence of Absolute nature, that we would instead claim. The change would invariably boil down to unreality and we the changeless 'Śakti' of these phenomena reclaim our lost kingdom—our absolute nature.

We are 'Absolute Consciousness'. We do not depend for the hailing of our existence on anyone else. In these changing phenomena, there is nothing to claim its own existence. How at times I feel there would come a voice from behind these emergences in Nature to say; "there exists no individuality in the waves that emerge from the same tossing ocean. There is nothing to claim their individualities, that you ascribe to them except the deep ocean itself. Cannot you discern the ceaseless change? Your true nature irresistibly claims its existence. It does not wait for anything else to proclaim its existence. Nothing can reconcile it to the idea of its non-existence, for it has intuitive awareness of its existence. What else but a true being would proclaim itself? *What is there to proclaim on behalf of evanescence?* Even the evanescence of the natural phenomena is known by your true nature!"



Praise God !

By Clara Palmer

"Make a joyful noise unto God......
Sing forth the glory of his name:
Make his praise glorious."

Praise God ! Thank God ! Reverse the practice of asking God to bless you, and throughout this Thanksgiving month let your thought, desire, and prayer be that of thanking Him and praising Him.

Place God first in all things. Thank Him for all the good apparent and for all the good that will be made manifest.

"Make a joyful noise unto God......
Sing forth the glory of his name."

His name is love. Praise God as the love that heals and comforts, the love that unites homes, communities, and nations in peace and harmony, the love that wells up in your heart for others and that comes to you from them, the love from the infinite heart of God flowing in to you through numerous channels and expressions.

Praise God as the Spirit of faith, faith that makes all things possible, faith that removes mountains of disbelief and uncertainty, faith that calls the good into manifestation, bringing forth the very best in all people and situations, faith that reveals the divinity and authority of God within man.

Exalt God in your consciousness. Praise Him with every thought, glorify Him in your work and in your conversation. "Let there be for every pulse a thanksgiving, and for every breath a song." Even though it be for only an instant at a time, let the words "Praise God" supersede any thought of your own or another's need.

Even though it may seem to you that the things of the world are going all wrong, even though you may feel helpless before your fears, you will find release from such thoughts and conditions as from your heart you freely thank and praise God.

You do not have to make long prayers or memorize long affirmations in order to call the good into manifestation. God is all good, the good you desire, the good every soul desires. God is life, health, wholeness. God is the Spirit of all success. God is light, peace, and joy. God is the Father of all and complete supply for all. When you praise God you call forth all good. Rest then in the peace and assurance of His omnipresence as from your heart you say, "Praise God."

It is human and natural to make much of the needs that arise, to give them first place in the consciousness. Many times the need for peace or healing or supply looms so great in the mind that it virtually obscures God as the all-sufficient good of the one seeking help. The channel through which the desired good could be readily received is obstructed by the prominence given to the need.

"Ye ask, and receive not, because ye ask amiss."

Praising God is in reality the most powerful form of prayer. It is a setting aside of self with all narrow or self-seeking desires in favour of God and His good. Wherever and whenever God is exalted, loved, and glorified, His Spirit becomes known, His power for good is felt, His love is experienced, His life and substance are made manifest.

Every time the words "Thank God," "Praise God," are uttered from the heart, new avenues of blessing are opened, a greater love is realized, a more powerful faith established, a more enduring joy experienced.

Let us then devote this month to thanksgiving, to praising and thanking God. Let us turn from our asking to a recognition of the good received, to the finding of God in that good. Before the thirty-one days have passed we shall come into a clear and mighty realization of the presence of God. We shall behold His Spirit working to bring order out of chaos, to fill every need. We shall see His love, His life, His substance, peace, and joy made manifest everywhere.

Praise God !

—Reprinted from *Weekly Unity*.

My hand in God's

Each morning when I wake I say,
"I place my hand in God's today;"
I know He'll walk close to my side
My every wandering step to guide.

He leads me with the tenderest care
When paths are dark and I despair—
No need for me to understand
If I but hold fast to His hand.

My hand in His! No surer way
To walk in safety through each day.
By His great bounty I am fed,
Warmed by His love, and comforted.

When at day's end I seek my rest
And realize how much I'm blessed,
My thanks pour out to Him; and then
I place my hand in God's again.

—Florence Scripps Kellogg

Regd. No. A. 334.

A Prayer to Sita

(*Translated by Madhava Sharan, M. A., LL. B.*)

O Mother ! when You e'er
A time well-suited find,
Begin a piteous tale,
And then of me remind:
A worthless destitute,
Unknown to pious means,
A soul unclean and full
To brim with all the sins;
Your name repeats to fill
The paunch, no other trade
He knows and calls himself
A servant of your maid.*
When ask He will of me,
My name and plight relate.
His hearing 'lone will turn
The tide of my ill-fate.
O Mother of the world !
Thus with the help of these
Few words of Thine, in sooth,
With God-speed and ease
I'll go across the world
By singing all along
The glories of Thy Lord
In many a hymn and song.

(Tulasidasa: *Vinayapatrikā*, 41)

* Tulasi (the basil plant).